pApavimochana stotram.h by Sri Vijayindra tirtharu

Sri Vijayeendra Theertha is the parama guru of Sri Raghavendra Theertharu of Mantralaya. Sri Vijeendra Theertha was a student of Sri Vyasaraja Theertha and well versed in all the 64 arts and authored 104 books that cover Kavya, Nataka, Alankara, Mimamsa, Vyakarana, Tarka, Vedanta etc in Sanskrit language. His brindavana is at KumbakonaM, Tamil Nadu.

This Durithapahara stothraM also known as Papa vimochana stotra is addressed to be Lord to redress all the sins & sanction His Grace. This not only suggests our siddhantha but utter humility of this great luminary is revealed in his prayer.

The mistakes written in these shlokas do not apply to aparoxa jnAnis like Sri Vijayeendra Theertharu et al… This stotra is mainly applicable to common people like us for whose sake they compose these.

shrI vijayIndratIrthashr IcharaNakR^ ita (pApamochana) duritApahArastotraM

sukR^itaM tilamAtratulyamIsha kriyate naiva mayaikavatsare. api |
api tu kriyate hi doshapUgaH pratiyAmaM sakalendriyairmukun da || 1 ||

O! One who is the controller of this world with the sentient and the insentients; and who sanctions Moksha to the deserving souls according to their deservedness, hence called by the name Mukunda that is O Narayana ! in my life time I have failed to acquire merit at least of the size of Gingelly seed. Every second, I have been doing only sinful acts by my pancha jnana indriyas & Karma indriyas.

na shirashchalatIsha me kadA.pi shrutijAnandabhareN a sadguNAnAM |
api tu prabhubandhudurguNA nAM shravaNArthaM chalitaM bhavatyashaMkaM || 2 ||

O Lord ! I am not overwhelmed with joy when I hear your countless auspicious qualities that are extolled in the Vedas, Mahabharatha, Moola Ramayana and other puranas. But on the other hand, I am without constraints praising the haughty kings & praise unworthy relatives and wasting my valuable time.

shravane shravaNAya satkathAyA na yatete tava puNyakIrtanasya |
api tu vyabhichAralokavArt AshravaNArthaM bhavataH suvistR^ite. addhA || 3 ||

O Lakshmi Narayana ! I am not listening from the shastras, your Punya keerthanas that burn all my sins to ashes, but I am showing all interst in the Anachara, Durachara & vyabhichara matters that take place in the society.

na mamAxiyugaM pravartate shrIbhagavachchAstr akulAvalokanAya |
api tu dhruvapAla nartakInAM gaNikAnAM parinartanAdidR^ iShTyai || 4 ||
Mukunda ! My eyes fail to discern the Sastras that describe your splendour & glory. But enamoured with ugly movements my eyes readily go to witness a dance and waste valuable time.

na hi nAsikayA kadA.api viShNoH padapadmArpitapuShp agandhabuddhiH |
kamalesha bhavAmi kintu viShNoshcharaNAnarp itapuShpagandhab uddhiH || 5 ||

O ! Narayana that is Vishnu, I have never smelt the fragrance of the flowers that are offered at your lotus feet. On the contrary, I have been smelling such flowers that are unfit for thy worship.

nR^ihare.achyuta mAdhavesha dAmodara kR^iShNetimukhAMsta vAbhidhaughAn. h |
na hi kIrtayatIha me kujihvA.api tu durli~NgabhagAMkitA n.h kushabdAn.h || 6 ||

O ! Sri Hari, My sinful tongue is not uttering your auspicious names like Narahari, Achyuta, Anantha, Govinda, Madhava, Krishna, Mukunda and to wipe off my sins, instead only inauspicious words are dancing on my tongue.

tava gehavarAvalepanAdiM na karau me kurutaH kaA.api bhaktyA |
api tUruguNArNa duShTavastugrahaNAy ai va mukunda kiM tu kurmaH || 7 ||

Indiresha ! My two hands are not cleaning your pooja mandira, instead they are colecting bad things and increasing my sins.

udaraM mama dhik.h shaThasya viShNvarpitapUtAnna vivarjitaM nitAntaM |
yadapUtatarAsamarpa NIyAdhamavR^ intAkapalANDupUr vabhAgghi || 8 ||

O! Lord, I have not fulled my stomach with the food after being offered to you as Naivedyam; but it is getting filled every day only with the things that are prohibited.

khalajAravadhU gR^ihANi nityaM charaNAbhyAmanuyAmy ahaM kharAbhyAM |
na tu mAdhava tAvakAlayAni pratiyAmIsha mahattamAgraho. aham.h || 9 ||

O! God everyday I visit the houses of thieves low class people but fail to visit your sacre temple, so I am a sinner.

mana eva hare.akhilendriyANA M varmitdhaM pramitaM shrutismR^itibhyAm. h |
sumanojayino. akhilendriyANAM jaya eveti janAnubhUtirasti || 10 ||

Sri Hari ! All the shrutis and smrutis say in one voice that among the indriyas, it is the mind that is important and so if it is controlled all other indriyas would come under control; and one's own experience also tells the same.

manasA.achyuta kR^iShNa tAdR^ishenApyanuchi ntyaiva bhavantamAtmabhaktA n.h |
bhavavArinidheH sutArayantaM bhavavArdhiM na hi tartumasti yatnaH || 11 ||

O Krishna ! When bhakthas who worship you with devotion are made to sail safely across the ocean of samsara, I am sitting & wasting my time without worshipping you, O Purushottama.

mama pApachayasya vAsudentakalokasthi tireva chet.h phalaM tu?
na sukhI sadR^isho.asti me trilokyAM phalabhAvena mahattamo.astiklR^ iptaM || 12 ||

O Vasudeva ! Just as meritorious deeds bring happiness, sinful deeds bring sorrow. The virtuous enjoy happiness, while the sinners experience sorrow, the Hell shall be in attendance.

na sukhAnubhavAya pApakarmANyahamIshA nudinaM tanomi kintu |
aghanAshiyashaH parIxaNAyArthaM tava nAmnAmanutApasiddha ye vA || 13 ||

O Vasudeva ! I am performing accursed acts not to enjoy happiness; since the chanting of your name has the power of pApa Parihaara to test that only I perform sinful acts.

na sukhaM viShayAddhi kintu deva prasukhavyAptibalAt .h parxayA.api |
tava ma~NgalanAmakIrtano tthaiH sukR^itaiH shamam mameti ko.aparAdhaH || 14 ||

O Lord ! There is no happiness from from the material things, but by singining your auspicious names only there is real happiness & sins would subside. this could be tested on the strength of cause & effect theory and by personal experience as well.

nijavAsaruShA pradAtumArtiM hyadhikAM pApaniyAmakAsurebhy aH |

ashubhAnyapi kArayan.h mayA tvaM ramase sarvaniyAmaketi bhAti || 15 ||

O Mukunda ! Because of the presence of the Daithyas & Rakshasas in the bodies of the Bhakthas, Bhakthas are forced to perform sinful acts. Tomake Daithyas unhappy, the Lord makes the Bhakthas to resort to acts that are sinful. He shines thus by being the controller of one and all.

yadi kR^iShNa kadAchanApi puNyaM ghaTate pApamayasya me.api tat.h tu |
pravalAghachayairvi hanyate vA duritadhvaMsakR^ itArthamIsha vA syAt.h || 16 ||

O Krishna ! I am doing all wicked things. Even if any little meritorious deeds are done the wicked things are so many that they engulf the little good ones. If the little good done, acts as a spark that would then burn out the big hay stacks of sins to ashes; I am blessed.

tadihobhayatha vipaNyamUrteH sukR^itaM no ghaTate manAgapIsha |
vada me puratastvatIva bhIrorbhagavan. h kAlabhayApahatyupAy am.h || 17 ||

O bhagavan! What little merit I have acquired it got exhausted, because of my sinful acts. The death that comes to everybody is now hauting me. Since I do not know how to avoid it, please tell me a plan.

atulaM varavaiShNavaM sujanmAchyuta dattaM kR^ipayA tvayA.ahamApya |
xaNajIvyapi kalpagatvabuddhyA pashuchaNDAlavadeva sa~ncharAmi || 18 ||

Paramatma You have blessed me with a life of a Vaishnava that is sacred. Human life is short & transcient. Even though everyday many are dying, I believe that I am permanent and live as cattle do without making an attempt to live righteously.

na tadasti sharIriNAM shatAbdAyushi shAstrapramite. api ki~nchideva |
bhagavan.h khalu tatra rAtrikAlo jalahomasya samanatAmupaiti || 19 ||

Hail Bhagavan ! Although it is said that the life span of a human being is hundred years, half of it is wasted as night & the other half is also wasted without the study of the shastras.

dvidashAbdayugaM divA.api pUrvottaramIsha sthavitvashaishavAb hyAm.h |
samayAMshcha nayAmi sarvaraugairbahulIl Abhirapi pramUDhabuddhyA || 20 ||

Hail Mukunda ! If 50 years goes away as night and in the remaining 50 years, 20 years of childhood goes away towards play and another 20 years towards oldage with disability and disease and so only 10 years are left for sAdhana.

parisheShita Isha madhyakAlaH sukR^ite bhAratabhUtale. avasiShTaH |
yadihAsa sadaiva pApachitte mayi pashvayantyajayoshc ha ko.aparAdhaH || 21 ||

O Paramatma ! As mentioned above 90 years are thus wasted & the remaining 10 are spent as a subber; and so what difference it makes between me and the cattle? The purpose of having born as a Vaishnava is being wasted.

iha bhAratabhUtale. atipuNye draviNastrIsutapUrv akeShu mAyAm.h |
alamekadinaM vimuchya vA me tava pAdAbjaratiM pradehi dehi || 22 ||

O Mukunda ! You have presented me this life in this country known as Bharat, that is famous for doing sAdhana. Release me from the attachment of wife, children and house & infuse interest in me to contemplate on your lotus feet. Free me from these fetters of samsara and sanction bhakthi in you.

ramayA.apyagaNeyava stujAtaM dvividhaM prAhuramandabuddhib hAjaH |
tava sadguNajAtamekamany anmama durvArashdurantapAp ajAtam.h || 23 ||

O Sarvothama ! The jnAnis say that even Mahalakshmi your consort, does not know you completely for you are endowed with infinite auspicious qualities. All humans make a big group of sinners and I am one among them.

atisaukhyakarANyala M paratreha tu ki~nchit.h shramasAdhyasAdhanA ni |
shramabhIrurahaM tyajan.h paratrAmitasaukhyAn ubhavI kathaM bhaveyam.h || 24 ||

O Mukthidatha ! All vedas prescribe certain duties to be performed by the sAdhakas, to attain Moksha and thereby enjoy permanent happiness. Since failed in discharging these duties, I have become a sinner; and so how could I avoild Hell ?

bhuvi yadyapi pApino vasanti shramabhAjaH puruShAstathA. api ko.api |
mama pApasamAnapApakartA puruSho nAsti hi nAsti nAsti || 25 ||

O Lord ! There are many virtuous persons as well as wicked persons in this world. Since I am the repository for all evil deeds, there can be no equal to me, no equal to me, no equal to me.

natayo na kR^itAH pradaxiNAshcha stutayo.api dutakAmitArtadAtra yaH |
na guruH parisevitaH subhkyAshubhashAstr ashravaNaM kathaM tataH syAt.h || 26 ||

O Lord ! I have never paid my obeisances by prostrating before you. If done so, it is to get your support to deceive & cheat others. I have never served a guru with devotion and service. If so, where from could I get the benefit of listening to the shastras that pave the way to Moksha?

vachanairbahubhirmu kunda kiM te shruNa me bIjavacho vadAmi tubhyaM |
bhuvanatrayasaMsthi tAni yAnIshvara pApAni vasanti mayyayogye || 27 ||

O Mukunda ! Why so many words. I will tell you all that I want. To tell you in one word, I have all the wickedness in me that is present in all the three lokas.

prakR^itestadaghesh cha kR^iShNa muttirna bhavet.h kairapi te dayAM vinA.adhya |
karuNAM kuru mayyato murAre natayaste kamalesha santvanantAH || 28 ||

O Lakshmipathi ! You are my Saviour. If you do not save me, no body else could save me from my sins. So, O kindhearted ! these are my prostrations with devotion. I surrender to you (tvameva sharaNaM mama) because everythign in this Universe leans on you (svatantro bhaghavAn.h viShNuH). You are the eight fold dispenser of the Universe and bestower of Moksha.

vijayIndrayatIshvar o vyatAnIt.h stavamenaM duritApahaM murAreH |
paramAdarataH sadA paThedhyo nikhilaiH pApachayairbhavet. h sa muktaH || 29 ||

This stotra that takes away all sins has been authored by Sri Vijayeendra Theertha Swamiji. Those who read this everyday with devotion and divine revelation shall be liberated from quagmire of sins and have the grace (vision) of God.

iti shrIvijayIndratIrta shrIcharaNakR^ itaM pApamochanastotraM duritApahArastotraM sampUrNaM ||

bhAratIramaNamukhya prANA.ntargata shrii kR^iShNArpanamastu

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